



MILITARY TERMS USED IN WRITTEN MONUMENTS OF THE XIV-XV CENTURIES

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ABOUT ARTICLE

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Abstract: In this article, written monuments of the XIV-XV centuries, in particular, "Nahjul Farodis" (1357-1358) by Mahmud ibn Ali al-Sarai and "Tarihi Muluki Ajam" (1480) and "Tarihi Anbiyo va Hukamo" (1485) written by Alisher Navoi (1498) mentions the terms related to the military field used in his works.

INTRODUCTION

In Uzbek linguistics, military terms belonging to the periods of the ancient Turkic language, the old Turkic language, and the old Uzbek literary language have been specially studied [8]. Below is one of the samples of Turkish prose of the 14th century, "Nakhul Farodis" [6, 458] (1357-1358) by Mahmud ibn Ali al-Sarai (1357-1358) and "Tarihi muluki Ajam" written by Alisher Navoi, which is considered a written monument of the 15th century. " [14, 743] (1480) and "Tarihi anbiyo va hukamo" [13, 728] (1485-1498) we want to talk about military terms.

A number of terms related to the military concept are used in these memos. Military terms consist of the following semantic groups:

1. Terms expressing the concept of a person participating in military operations. It has been found that the word *nāvkār*, which is considered to be an ordinary soldier working in the army and fighting, was used for the first time in "Oguznoma" [10, 42]. This Mongolian lexeme, which is among the terms actively used in the monuments of the old Uzbek literary language, is obsolete in the modern Uzbek literary language, in the sense of "military servant, soldier" [15] (O'TIL, 3, 7) in the text of TMA It is expressed as follows: ... ul bir *nāvkār* oylī aḡa saltanat āyīnīniḡ iktisābini munāsibdur deb öz mirāxurlīyini buyurdī (TMA 735a12). In the modern Uzbek literary language, this term is among the obsolete words. The Persian-Tajik term *sipāh* in the sense of "soldier, army, army" was widely used in the old Uzbek language (TAH 716a25). This term continued to be used in the meaning of "army" until the 19th century, and it was used as an irregular army made up of conscripts in the Bukhara Khanate [7]. Commander-in-chief of the army; the meaning of the main managing person" is expressed by the Persian-Tajik term *sipāhsālār* [7, 18-32] (TMA 730a25).

The meaning of the opposite party participating in military actions is expressed in the text of the works using the Persian-Tajik terms *dušman* (TMA 738a10) (NF 70:8), *aduv* (TMA 738a22), *ganim* (TMA 738a20), Turkish *yagī* (TMA 734a16). In the old Uzbek language, "man, husband; The word "brave warrior" [16, 652] is actively used in the work of "Nakhul Farodis": "Emdi mundin yaxširaq yoq kim bizlar isti'dādi qilsaq taqī ol bizlarka kelmazdin burunraq biz anlarqa barsaq tep čerig isti'dādi qildilar, tōrt ming uruš erānlāridin āmāda qildilar (NF 69:6). The Arabic *assir* (O'TIL, I, 57) meaning "a person who fell into the hands of the enemy and was deprived of his freedom during the war" is used in the works in the same sense (TMA 737a15). In the old Uzbek language, cavalrymen were referred to as *atliq* // *atliq*, and infantrymen were referred to by the Turkic term *yayay*//*yayaq* and the Persian-Tajik term *infantry* [9, 16]. The term *atliq*, belonging to its own stratum, is used in the sense of "riding horse" (TMA 740b29). The term *Yayak* was not used as a military term meaning "foot fighter", but in the sense of "unarmed, wandering" (TMA 733b6).

Extensive research in Uzbek linguistics confirms that the origin of *čerig* // *čerik* which means "troop, army", was actively used in the monuments of the old Uzbek literary language [8, 7]. This Sankritcha (*ksatrika* DTS, 144) [12] term, which was first used in the inscriptions "Kuli Chur" and "Moyun Chur" belonging to the series of ancient Turkic runic inscriptions, attracts attention because it is used in almost all sources [10, 29]. In "Nahjul Farodis" this term is connected with the Arabic word *azamat* which means "greatness, greatness" and is used as follows: *Qačan kim Payyambar alayhissalom bu čerigning azamatini kōrdi ersa, kōnlinga hoš keldi* (NF 70:17).

2. Lexemes representing the concept of weapons. In the work "Nakhul Farodis" the term "sančmaq" (DTS, 517) is connected with the verb to stab, and it is expressed as follows: *Bu kāfirlar jūmlāsi qiličlarini čiqardilar, taqī qinlarini sindürdilär, taqī ot atmaqqa, süñü sančmaqqa mäšgöl bolmadin bir yoli qilič birla hamla qildilar* (NF 71;16). The Arabic term *aslaha* (O'TIL, I, 58) meaning "weapons of war, weapons" is connected with the word *sipāhiylik* in the TMA text and means "set of weapons necessary for war". served to express (TMA 729b6). Also, in the text of the works, *pičak*, meaning "knife, dagger" belonging to its class, which means the name of a sharp-edged weapon (ANATIL, II, 575); Arabic adaptations for "spear" are *habba* and *harba* (ANATIL, IV, 123-161); a protective tool actively used in the ancient Turkic language (DTS, 413) is a shield in the sense of "a device that protects the warrior's body from the blows of swords, spears, etc. sharp weapons" (O'TIL, 5, 232); The term *sinān* (ANATIL, III, 82) meaning "spear, spearhead" was used (TMA 729b6). The term *кїлич* used in TMA, meaning "a weapon with a single blade, hanging on the side with a sheath (sheath), which injures the animal by running, stabbing" (O'TIL, 5, 290) is used in a portable sense. : *Ani qildi haq makri aylab sitez, Siyāsat qiliči bilä rez-rez* (TMA 729b17). In "Nahjul Farodis" it is used in its meaning as bottom: *Abu Jahl 'alayhi'l-lana said: Abu Jahl 'alayhi'l-la'na aydi kim: Menim ra'yim ul turur kim tegme bir qabiladin bir yigit čiqsa taqi keča yatur yerinda barsalar, yaliñ qilič birla barčasini ursalar* (NF 19 ;15). It was found that the term *manjānik*, meaning "stone-throwing ancient war weapon", was widely used in the old Uzbek language monuments in the phonetic variants *manjāniq* // *manjāniq* [7, 59]. In the text of the works, this term is used in the meaning of "manjaniq, pakhman" (TMA 740a16). In TAH, the meaning of "armor, iron shirt, war clothes" is reflected in the Arabic terms *armor* (TAH 719b27), "armor manufacturing, armor making" (TAH 720a22). In "Nakhul Farodis" the term "weapon" meaning "weapon" is used in connection with the combination of "war warriors" as follows: ... *ön ikki miñ er erdilar; taqi ikki miñ er silahlig uruš erānlāri bar erdi* (NF 70:16).

3. Terms expressing military actions and methods. Borrowed from the Persian-Tajik language and "a sudden attack at night; The term *šabixun* (ANATIL, III, 487) which means "robbing, pillage" combined

with the Turkish verb *ur=* means "to attack at night" (TMA 738a15). Although this term reveals a range of meanings with the terms *hujum*, *hamla* and *tarid* used in Navoi's works, it differs from them precisely by the meaning of "night attack".

The Arabic term *musāliha* served to express the meaning of "establishing a truce, reconciling" between two opposing parties, two rulers (TMA 742a3). In TMA, the meaning of "reconciliation, reconciliation between warring parties" is assigned to the Arabic term *peace* (TMA 739b27). The same term "*Nahjul farodis*" was also actively used in the meaning of "peace, agreement" [16, 306]: *Payyāambar 'alayhis'-salām sulhqa rāzi boldi...* (NF 45:11). This meaning is also expressed with the help of the Turkic term *yaraš*, and this Turkic term is distinguished by its active use in TMA (TMA 742a4).

In the TAH text, the Persian-Tajik compound word *sangbārān* means "to throw stones, throw stones", and the meaning of "shooting, raining bullets" is expressed using the term *tirbārān Sojra ani dārya asib, sangbārān va tirbārān qıldilar, kār qılmadi va dāri ostiya ot yaqtilar, asar qılmadi* (TAH 727b24).

The meaning of "to besiege, surround, besiege" is expressed using the Arabic term *muhāsara* (TMA 735b21). The term *Halqa ur =* means "to surround" (TMA 741b24).

4. Terms denoting the name of military installations. The term *zindān* (O'TIL, I, 306) meaning "underground dungeon and dark prison" is a Persian-Tajik loanword and was also used in the old Turkic language (DTS, 639). This lexeme is used in the same sense in TMA (TMA 736a12). The analyzed term appears in the works as a synonym of Arabic *hibs* (TMA 731a29). *Hasanat* is the plural form of the Arabic term *fort* (O'TIL, 5, 231) meaning "a city surrounded by a strong wall and moat against enemy attack, equipped with defense means and fortifications" (O'TIL, 5, 231) in connection with, it is used in the sense of "fortified fortresses, fortifications":*Afrāsiyāb qilai hasanatidin iliklay almadı* (TMA 730b11). "In the Middle Ages, a city-fortress with a thick and high defensive wall, mainly with one gate" and "a strong wall built for the defense of castles, towns, fortresses, etc. The Turkish term *korgan* (O'TIL, 5, 416) meaning "fortress" is used in the text of works in the sense of "fortress, fortress" (TAH 708a10). The Arabic term *hisār* means "strong fortress, fortification, fortress built in mountainous regions" (TMA 741b2). It was determined that the Persian-Tajik term *darband* (TMA 739b29) was used in the old Uzbek literary language in the sense of "fortification, fortress" [7, 65]. The Persian-Tajik term *čāh* (O'TIL, 4, 513) meaning "deep hole" appears in the text of the works as "deep, bottomless pit" (ANATIL, III, 480) (TMA 733a26). This term also expresses the meaning of "well" in the text of the works: *Va hamul ućurda ul čāh bašında bir karvān tušub, čāhya dalv salib, anda birāv bar ekānin bilib, Yusuf a.s.ni čāhdin čiqardilar* (TAH 711a8,9). Also, the meaning of "tower, tower of white men" is expressed using the term *minār* (TMA 729b10).

5. Terms expressing concepts related to military actions. In the lexicon of TMA, the terms expressing the concept related to military operations have a special place. For example, *azimat qıl=* (TMA 730b7) "to take an army, march" (ANATIL, I, 57); *buz=* (TMA 730b3) is used in the sense of "to crush, defeat, win". Turkish verb *yarag qıl=* (TAH 712b2) expressed the meaning of "to prepare for military action, battle". As you know, in the text of the work, the meaning of "to take captive, to bind" is *asir qıl=* (TMA 731b20), *band kil=* (TMA 732b24); "conquer, seize, capture" (city or country) means *conquest =* (TMA 732b24), *fath ayla =* (TMA 733b24); "to overcome, win, crush" means *bas=* (TMA 740b9), *buz=* (TMA 730b3); "to raise an army" means *sipāh tart=* (TAH 718a22), "to raise an army" means *sipah yasa=* (737a17), *cherik yasa=* (TMA 740b8); The meaning of "to line up on the battlefield, prepare the army for war" is *masāf tuz=* (TMA 730b20), "to fight, fight" means *war=* (TAH 716b20), *masāf qıl=* (TMA 737a10), *razm qıl=* (TMA 730b20); The meaning of "to be defeated, to be defeated" is *shikast tap=* (TMA 731a28,29); "to win, win" *galaba qıl=* (NF 69;14); The meaning of "to conquer, to possess" [16, 466] is

expressed by means of compound verbs such as *fath qil*= (NF 111;9). The meaning of "to perish in the path of religion or sect and in some other (specified in the hadiths) cases" is defined in "Nahjul Farodis" by means of the compound verb *šahid bol*= (NF 71:17). "A war, a battle for the sake of religion; the meaning of the holy war of Muslims" is expressed through the term *gazāt* (NF 6;14), and the war for this purpose is expressed through the compound verb *gazāt qil*= (NF 6;14). The meaning of "to advance with force, attack in battle, struggle and the like" is expressed by the verb *hamla qil*= (NF 69:14).

In the text of the works, there are the following terms that embody concepts related to the military field: the term *toquš* (DTS, 577) meaning "war, battle" is used in several places in "Nakhul Farodis", including the name in the history of Islam "Battle of Badr", the first battle between the Muslims and the Makkans of Quraysh, is remembered as follows: "Who were the companions at Badr, and who were the Prophet, peace and blessings be upon him? There is also a mention of the battle between Muslims and the Meccans in 625, which is referred to as the "Taqush of Uhud": ... *Aydi*: May the Companions who committed *ghazāt* at the gate of Uhud enter... (NF 110:2). The meaning of "spoils captured in the place of war" is expressed using the Arabic term *ganāyim* (TAH 717b29). The meaning of "defense, shelter" is understood through the Arabic term *himayat* (ANATIL, IV, 181) (TMA 729a26). Also, the term *nāvkārlig* (TMA 740b5) is a combination of "military, military" *sipāhiylik aslahasii* (TMA 729b6) "military, military weapons"; *sipāhsālārlig* (TMA 731a9) term "commander-in-chief, position of army chief"; Turkic march (TMA 732b11) "walk, military march" (ANATIL, III, 585); *ypyш* (TMA 732b14) is used in the sense of "war, battle". The meaning of "military forces sent to help" is expressed by the Arabic terms *madad* (TMA 732a12) and Turkish help (TMA 739a28). In the text of "Boburnoma" the lexemes *madad* and *help* are used in the sense of "auxiliary military unit" [7, 45].

Arabic *alam* (TMA 730a5), *livā* (TMA 742b5) and Persian-Tajik *darafš* (TMA 730a10), which are the names of tools used for the purpose of military reference in TMA, served to express the meaning of "flag, flag, flag".

CONCLUSION

In conclusion, it can be said that in the language of written monuments of the 14th and 15th centuries, a number of terms representing concepts such as a person participating in military operations, weapons, military methods, and denoting the name of military installations were used, the names of which are mentioned above. among the works, the lexicon of the work "Tarihi Muluki Ajam" is characterized by the active use of terms related to the military sphere, belonging to their own and appropriated layers. In the work "Nakhul Farodis", the author mainly used the terms of the military field related to his class.

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